

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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THE RIVER JORDAN, ISSUING FROM THE SEA OF GALILEE.

Our route continued to lead us through a country generally mountainous, and when we were within five miles of Tiberias, we visited the spot where our Saviour is said to have delivered his "Sermon on the Mount."—There is a granite rock rising four feet above the summit of a sloping hill, against which tradition asserts that he leaned his back as he spoke. If it be true he must have faced the north, with ancient Bethulia towering on an opposite mountain; and to the east He commanded a beautiful prospect of the Galilean sea and the mountains which environ it.—From the west and south, the ground descends as far as the rock, with so gentle an inclination as to be almost a plain: and there is "much grass in the place;" so much so that it is to the neighbourhood of this very spot that the modern Pachas of Acre annually send their horses to graze. The place pointed out as the scene where the "five thousand" were miraculously fed, is only a few yards further on towards Tiberias. The

lake of Genesareth, of which we had so fine a view from the mountains above it, is surrounded on all sides with them. The scenery is beautiful, so far as it can be called so without trees; and the entrance of Jordan into the lake is distinctly visible. The ruins of Capernaum are on the right banks, near its mouth. As we approached the lake, the clouds, which had long been darkly gathering on the tops of the mountains, veiling Safet from our view, rolled massively and rapidly down their sides, and burst in peals of thunder over our heads. Passing away to the eastward, they opened to us occasional and partial views of the lake; on the surface of which, though the lightning flashed, and the winds blew all around, there yet remained a dark and deep tranquility, which recalled forcibly to the mind that striking display of Almighty sovereign power, when the storm obeyed the command of "Peace," and the raging waters were stilled by the voice of the Prince of Peace. The whole scene viewed

with feelings and imaginations wrought to a high pitch on first visiting these sacred waters, was truly sublime; and in fact there is a something which, though pleasing, is inexpressibly awful, in wandering among mountains and vales, where Jesus passed so great a portion of His life, and where most of His miracles were performed. The scenery of Genesareth is peculiarly calculated to increase that awe; every spot seems as though His feet had pressed it, and every place we stood on, seemed as "Holy Ground." We entered Tiberias in the afternoon, and visited an ancient church, close to the margin of the lake, which occupies the scite of St. Andrew's house, the walls of which are said to have remained from his days. Modern Tabaria is a miserable village, surrounded by Turkish walls and towers, and in itself unworthy of notice; it is, however, built on the foundations of the ancient ruins, and there remain large mouldering fragments of the old walls, for nearly a mile south along the banks of the lake, the widest part of which is opposite the town, and from five to six miles in breadth: the whole length is considered fourteen miles. The waters have a dark appearance, from the high mountains which enclose them, but their taste is remarkably pleasant. We had some of their fish for dinner, a species of perch, which were good but not perceptibly different in flavour from those of our own country,—at which I doubt whether I did not feel half disappointed. Jews in considerable numbers inhabit Tabaria, among whom is one, who is supposed to be rich, but who enjoys a precarious protection from Turkish rapacity, by having been for many years Austrian Vice-Consul at Aleppo: he has come to this place, like many of his brethren, that he may die and be buried in the land of his fathers. The next morning, we rose early, and proceeded southward, down the lake, by a road at the foot of the mountains, and generally close to the waters edge. At a little more than a mile from Tabaria, we passed some hot springs which run in small streams smoking into the lake: there is a small house built over their source, which was quite full of sick & lame persons using the waters. In two hours time we reached the southern extremity of the lake, and sat on our horses, examining and sketching the ground about the spot where the Jordan again rises from it: in fact the lake itself is but a great enlargement of the banks of the Jordan, occasioned by the formation of a large natural basin amid the mountains of Galilee. An ancient ruined bridge crosses the Jordan about four hundred yards from the lake: it consisted formerly of twelve arches of a pointed Gothic shape, and one of the arches is still entire: the road from this

part of the country to Damascus, must once have passed over it. Here, in spite of the plundering Arabs, so numerous in these parts, we ventured to dismount from our horses, and wash ourselves in the stream in which Jesus was baptized, and which had once borne testimony to the power of God, in staying its floods while Israel passed over to the land of their inheritance. Nothing occurred which could disturb the full enjoyment produced by a fine mild day, lovely scenery, and the most sacred recollections: thanks be to our Father for this and all his innumerable mercies.—*Rae Wilson's Travels.*

IRELAND.

The Catholics of Ireland demanding the scriptural education of their children.

We present our readers with the following letter with feelings of singular satisfaction. It has been addressed to the Roman Catholic Bishop of Kerry, and is, we understand, numerously signed by persons professing the Roman Catholic religion, resident within his diocese.—*Dublin pap.*

"May it please your reverence—We the undersigned, being members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our spiritual father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

"In almost every parish of this county, Free Schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy for a long time supported and recommended these schools; as we know the Masters are good scholars, and men who have obtained certificates of character from priests; and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have the benefits which are enjoyed by our neighbours.

"For some time past, however the clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their bishop in forbidding us.—Some of us being unwilling to deprive our children of such great blessings, have been denied the rites of that Holy Church in which

it is our wish to live and die ; some have had their names called Sunday after Sunday, from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours ; whilst our little ones have often been the objects of insult and abuse—and all this because we wish our dear children to become sensible, industrious and honest Catholics.

“Most Reverend Sir,—We do not presume to dictate to our Rev. Clergy, but we think it very strange that they should now call that bad which they once thought good ; we do not know how the sending of our children to these schools in which God’s word is taught, can injure their religion, if our church is built upon that rock against which “the gates of hell shall not prevail ;” especially whilst they have the use of the Roman Catholic version of the scripture, and their masters, are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the scripture schools are most perfect in the catechism of our Holy Church.

“We approach your paternal feet, Holy Father, humbly imploring that you will instruct the clergy to relax that hostility which many of them direct against the Scripture Schools, and to suspend those denunciations and penalties which are dealt out to us, merely because we love our children and wish to see them honest men, loyal subjects, good Christians, and faithful Catholics. In short, *Permit us to know something of the Word of God*, so much spoken of in these days—

“Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded and our livelihood taken away without deserving it ; and at last be driven from the church in which we were reared, to one which our bishop Doyle says is not very different, but which does not interfere with the natural rights of parents to educate the children which the Almighty God has given them. Some of our neighbours *have gone over*, from being opposed, and we do not see them less happy than they were.

“Holy Father, and most Reverend Sir, we beg you to forgive our presumption, and to grant us, in a general order to the clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God, and that the blessing of them that are ready to perish may come upon you.

“We are, Most Reverend Father, though poor and ignorant, your faithful children.”—
[Here follow many signatures.]

WEST INDIES.

Demerara and Essequibo.—It is pleasing to find the colonists disposed to do any thing

whatever to realize the views of government and the wishes of the country. We have just read a document, entitled, “An Ordinance for the Religious Instruction of Slaves in His Majesty’s Colony of Demerara and Essequibo, and for the improvement of their condition ;” by His Excellency Major-General Sir Benjamin D’Urban, Governor of the said Colony, which indicates an approach, however tardy, to better days. The ordinance referred to, is divided into thirty-nine separate clauses, and was to take effect from the 1st of Jan. 1826. Some of its provisions are worthy of special record. The office of Protector of Slaves is to be rendered efficient by a distinct specification of his duties. He is to hold no property in slaves within the colony. Slaves are in future, in case of criminal prosecution, to be allowed counsel, at the expense of the colonial interest. No slave, upon penalty of 600 gilders for every offence, is to be required to work from the time of sun-set on any Saturday evening, to the time of sun-rise on Monday morning.—Religious instruction is to be provided, and Sunday markets abolished. The whip is no longer to be carried either as a badge of authority, or as a stimulus to labour. Offences are not to be punished till the day after their commission, in order to prevent the indulgence of passion. No female slave is to be flogged, under a penalty of 1400 gilders. Every person keeping working slaves, above six in number, is required to keep a “*punishment record book*,” which is to be laid before the Protector of Slaves twice a year.—Marriage is encouraged by premiums given to Females for every child born in lawful wedlock. Slaves are not to work more than 12 hours in any day ; and those who are married are not to be sold separately, nor is any child under 16 years of age to be torn from its parents. The testimony of slaves is to be received in courts of justice, upon a certificate being received from their respective religious teachers, that they understand the nature of an oath. Savings’ banks are to be established, and property may be acquired and disposed of by the slaves.—*Demerara Gaz.*

EXILED SWISS MINISTERS.

Mr. Juvet, banished from the Canton of Vaud, for the testimony of the Lord Jesus, sought an asylum in another of the Swiss Cantons, but his request was denied. He retired to Ferney-Voltaire, and pursued his charitable labours without molestation ; but he had to contend with the pulmonary disease, from which he had already suffered.—This malady was considerably aggravated by an excursion to L’Isle of Mantrichen, to visit those who were disposed to hear the word of

God. He was insulted, attacked and pursued by the populace from town to town, and at L'Isle, where he arrived quite exhausted, and in a profuse perspiration, after much ill-treatment, he was thrown into a cold dungeon, with only a chair and some chopped straw on which to pass the night. His friends were not permitted to give him either food, fire or clothing, and in this state he was detained during fifteen hours. He was also confined for two months, in the prison of Yverdon, where a violent diarrhoea, was added to his ordinary indisposition, and where medical attendance and treatment were denied. On leaving the prison, and during the preparation for his trial, he visited some christians formed into a small society, at St. Croix. He was arrested and expelled the commune, by the armed force. After such repeated exposure to cold, insult, privation, pursued on every side, always occupied in the task of the ministry, in season and out of season, it may easily be conceived that his disease made regular, and even rapid progress.—Sometime before his death, he desired to go as far as Nismes. He constantly prayed for his persecutors, whether the magistrates or the mob.

Being informed that some peasants at L'Isle and Matrichen, had manifested repentance, he raised his eyes towards heaven and prayed that his death might be an occasion of eternal life to many of these poor people.—He often spoke of his departure; was much in prayer, and frequently shed tears of sacred joy.

After having prayed with him, Mr. Malan asked him if he was happy in the prospect of death. "How can I do otherwise than rejoice," said he, "in the expectation of so soon beholding him who has so loved me!"—Two or three months before his death, the Lord took away a son whom he had given him. All who saw him, know with what resignation he supported this loss; even unbelievers were constrained to admire. His kindness and benevolence were well known.—France offered him an asylum, and he there led a peaceable life, under the protection of the government. The protestant ministers of that country received him as a brother.

SLAVERY IN THE WEST-INDIES.

(CONCLUDED.)

A slave who is, or thinks himself, aggrieved, looks in vain, in this island, for a proper quarter in which to prefer his complaint. *It can no where be received. Murder is the only case in which the law interferes.* 'For the punishment of general oppression and maltreatment of a slave, there is no provision by any law of Barbadoes. If inflicted by the master, it would be dispunishable. If perpetrated by a third person, the owner would have his remedy by civil action; but the slave would still be without redress.' 'There

is not, in Barbadoes, any law regulating the quantum and kind of punishment, the hours of labour and rest, the provision of food, and (except nominally) of clothing. These are dependent on the performance of moral duties, of which good men feel the obligation, but of which the breach is not cognizable before any earthly tribunal. A wicked and cruel master or delegate (so that he do not kill or maim* a slave) may inflict on him ANY degree or severity of punishment. *No man, or set of men, has legal power to call him to account for working his slave as long as he likes; for whipping him as much as he pleases; for chaining, for starving him.* 'A master has uncontrolled, undefined, and absolute power.' Where, then, asks Mr. Dwarris, very justly, however inconsistently, where, then, is the protection of the slave, and where, in case of accident, the justification of the master? 'In a case even of very grievous bodily injury, inflicted upon a slave by a manager, the sufferer himself, or his slave brethren who were present, cannot give evidence, even though all the free persons on the premises should have been *designedly* sent out of the way. In such a case, a slave is not allowed to be a prosecutor. *Maimed, mutilated, disfigured, dismembered,* (I am putting, says Mr. Dwarris, the most aggravated case,) 'his wounds must be the only tongue permitted to relate his wrongs.' These however will speak for him here, if they do not speak for him in the colonies.

"But to proceed: 'it is generally held,' says the Report, 'as a principle in slave colonies, that slave cannot acquire property, except for the benefit of their owners. By law, they cannot, but only by indulgence.' p. 111. Again, 'the slave has not any means' of acquiring his freedom, without the consent of the master. There is no redemption of the slave in this island by force of law; (nor in Tobago and Grenada, nor indeed in any of the islands) and 'every Negro is presumed to be a slave, unless he can legally prove the contrary.'

"To much the same effect is the view given of the legal rights of slaves in Tobago and Grenada. In the former island, the chief justice, Mr. Pigott, testifies as follows: 'A manager sent all free persons out of the way, and then gave a Negro 150 lashes. The Negro was brought, in a state of which he might have died, to us, the sitting magistrates. We had no means of proving it. I proposed a bill to admit slave evidence, or to make the accused purge himself on oath. The bill was not approved.' The testimony of the attorney-general of Tobago is to the same effect; 'I know,' he says, 'as a magistrate, cases of extreme cruelty that have passed unpunished for want of slave evidence.' 'It is very common, when they wish to be cruel, to send free persons out of the way. I have known many such cases. I think it a very common cause of discontent among the slaves, that, when they have been ill treated, and bring their fellow-slaves as evidence, such witnesses cannot be received.'

"Neither in Tobago, nor in Grenada, 'are there any public institutions, by which infant or adult slaves are instructed in religious principles and useful knowledge. There are no Sunday schools.' The Wesleyan Methodists alone have given any instruction to the slaves of these islands. In Barbadoes, only one school is said to exist for Black or Coloured children, though the Black and Coloured population is about 90,000.

"Such are some of the material facts brought to light, in the most authentic form, by this recent report; in which, however, we must admit that many opinions are expressed which it is exceedingly difficult to reconcile with those facts, or indeed with the notorious realities of the case. Take an example:—Mr. Dwarris states it to be the *only* just ground of complaint against the present inhabitants of Barbadoes, that they had not repealed a certain act,

* To except maiming is inconsistent with the whole of Mr. Dwarris' statement.

which inflicts the punishment of slitting the nose, and burning the face with a hot iron, on a *Negro* who strikes a *Christian* a second time. But when Mr. Dwaris thus sweepingly cleared the Barbadians from every other charge, had he not yet heard of the atrocities of 1804, reported by Lord Seaforth? of the wholesale massacres of slaves in 1816; of the destruction of the Methodist chapel and the expulsion of the Missionary in 1823 or of their new slave law of 1824? And is it not this very gentleman whose report of the Barbadoes slave courts, and of the summary and brutal executions of their convicts, and of the unprotected state of the whole slave population is of so sickening a kind? How are we to explain such strange incongruities as these?

"But it would require far too detailed a statement, were we to go through all the inconsistencies and incorrectnesses which might be pointed out in this, in some respects invaluable Report. On the whole, however, we are extremely thankful for its appearance; and we cannot doubt that it will do much to open the eyes of the public to the multiplied abominations of this unchristian and merciless system.

"Never, however, let the people of England forget, that of this unchristian and merciless system they will continue to be the criminal upholders, if they now refrain from lifting up their voice against it; or if they silently acquiesce in contributing, as they now do, largely and directly, to its support. On this part of the subject, however, we mean not now to enlarge. In the Second Report of the Society, the question of bounties and protecting duties was amply discussed; and not only their impolicy, but their malign and wasting influence on the happiness and increase of the slave population, as well as their pernicious effects even on the interests of the masters, were fully, and, as we believe, most incontrovertibly established. We will therefore now content ourselves with remarking, that it is absolutely vain for us to be hoping to succeed in abolishing slavery; or to expect that by the vehemence of our speeches, or by the strength of our resolutions, or even by the severity of our enactments, we shall be able very materially to abate this evil, if we continue, as we now do, to extend to the slave-holder those solid marks of our favour which are conveyed to him in bounties and protecting duties: thus supplying to him the very means of maintaining his iniquitous system, against the united wishes of the parliament and people of England.

"And now, after the statement which has just been given, combined with all our previous information, are we not entitled to call upon the people of England to come forward to strengthen the hands of the government, in the righteous work of carrying into effect the hitherto abortive resolutions of Parliament on the subject of Colonial Slavery? We call upon them therefore to assemble in every county, and city, and town, and even village of the United Kingdom, in order to testify their abhorrence of this impious system, and to implore of the Legislature, respectfully indeed, but most earnestly, to relieve them from its guilt and its burden. Let no man in this free and happy country, where the voice of the very meanest has its appropriate weight in Parliament, imagine that he can discharge himself from the performance of this solemn duty; or—should his application to Parliament fail of its effect—from adopting every other expedient in his power, such as abstinence from slave-grown sugar, the promotion of cultivation by free labour, &c. for wiping away this foul stain from the national character. And we would address this call to men of all political parties in the state. Those of every party who have sympathized with the victims of despotism in Spain, in Italy, and in Greece, have now an opportunity of combining to deliver 830,000 of their fellow-subjects from a still more grievous despotism. The friends of the Gov-

ernment are bound to see its orders respected, and to repress that insubordinate and contumelious spirit in the colonists which would set them at naught. The members of the Opposition are bound by all their professed principles, to unite heart and hand in undoing the fetters of our own fellow-subjects. Above all, (to avail ourselves of the language of one of the ablest advocates of this cause)—above all, we would call on Christians of every name to come forward to lend their aid as one man to deliver their country from this great national iniquity—to reform this cruel and impious system which shuts out the light of the Gospel; which violates, in the grossest manner, all its precepts; which keeps, in a cruel thralldom, the minds as well as bodies of its unfortunate victims; and which adds to its other enormities the fierceness of anti-christian persecution. There would surely be an inconsistency in the charitable efforts now making to convert our fellow-creatures in the most distant regions of the globe, while we suffer our fellow-subjects to be kept in pagan darkness, and the vilest moral degradation, not by choice but by compulsion, through a domestic tyranny, which our own power, within our own territories, alone upholds. To all then we would say, in conclusion, in the words of the same eloquent writer, 'Come forward with your petitions. Instruct your representatives. Give or withhold your suffrages for the next Parliament, and use your personal influence throughout the country; all in such a manner as may best promote the success of this great and sacred cause. If you succeed, you will give a new triumph to the British Constitution. You will exalt the glory of your country, in that best point, her moral elevation, and recommend her to the favour of Heaven.' 'If you fail, you will at least have the inestimable consolation that you have done what you could 'to undo the heavy burden, and to let the oppressed go free;' and that the sins and calamities of your country, however pernicious in their consequences to yourselves or your children, were evils which you could not avert.'

"One word more; we rejoice to be able to report that the number of associations, and especially of Ladies' associations, for the abolition of slavery, has been increasing of late. We trust that they will be largely multiplied both in the metropolis and in the country at large.

"The present meeting, for the purpose of petitioning Parliament, has, we are also happy to say, been anticipated in several places, by the impulse of that popular feeling which furnishes the best pledge of our ultimate success. In this important line of service Norfolk has taken the lead, and has been followed by the city of Norwich, by Birmingham, by Hull, by Beverley, by Derby, and by Ipswich; as it had been preceded, though not for the express purpose of petitioning, by Edinburgh. In all these places our cause has been advocated with remarkable power and effect, and has happily united the general suffrage. The Corporation of the City of London has signalized itself by its zeal in the same cause, and we are anxious to record the high sense we entertain of the advantage which has accrued from the nearly unanimous and energetic declaration of the chief authorities of the first commercial city in the world, against the principle of colonial monopoly, and in favour of the claims of injured and outraged humanity. The influence of their high example will, we trust, induce the mercantile and manufacturing classes, throughout the kingdom, to come forward to vindicate the commercial character of this country from the discredit, and its commercial interests from the injury, caused by the prolongation of the existing colonial evils.

"It would be ingratitude in this connexion to withhold our warm acknowledgments of the great services which have been rendered to our common

cause since we last met, by the able, zealous, indefatigable, and successful efforts of Mr. Cropper of Liverpool.

"These various indications of the general sympathy in our labours are strong incentives to perseverance. And we must all feel it as not among the least cheering and encouraging circumstances, which we are called to acknowledge with gratitude to the Giver of all good, that we should once more behold among us, and in the chair of this assembly, that loved and revered individual, dear to all to whom the interests of humanity are dear; who, having consecrated the strength and flower of his days to the vindication of the wronged and degraded African, and having at length signally triumphed in the protracted and painful conflict; now, though bending under the weight of added years, still marshals our way, as we trust, to victory, in a no less arduous struggle—in the endeavour to break the yoke of the oppressor, and to achieve the rescue of the oppressed, in every corner of the British dominions. May it please God to spare him to witness the final consummation of this labour of love and mercy!"

The resolutions unanimously adopted, were to the following effect:—

That, highly approving of the resolutions moved by Mr. Canning in 1823, and of the subsequent efforts of Government to reform Colonial Slavery, they deeply lamented that the opposition of the colonial authorities had hitherto succeeded in almost wholly frustrating their benevolent efforts: That the additional and incontestible evidence received from the colonies fully confirms the injustice and cruelty of the slavery prevailing there, and the hopelessness of its extinction, or even of its effectual mitigation, without the direct interference of the Imperial Legislature. That the Colonial Legislatures had either treated the wishes of Parliament, and the recommendations of his Majesty's Government with neglect, or met them with decided opposition; and that, even where attempts have been made to frame an ameliorated slave code, the new enactments manifest the same disregard of justice with the old; that the existing laws afford no effectual protection to the slaves, and have been made, on recent occasions, an instrument of the most grievous judicial oppression; and that the general treatment of the slaves continues to exhibit the same harsh and disgusting effects of domestic despotism which first excited the indignant feelings of the British public, and which should now lead to a fixed determination, on the part of every individual who values British freedom, or the blessings of Christianity, to do his utmost to prevent their continuance: That they are convinced that this unjust and immoral system derives great support from bounties and protecting duties on the produce of Slave Labour, enhancing its price, increasing the miseries of the slaves, and rendering their liberation more difficult: That, if called upon to contribute to the same amount, for the purpose of extinguishing slavery, which they now pay for its support, they would cheerfully obey the call; but that to the existing regulations they entertain insuperable objections; because, while those regulations violate the principles of sound policy, and impose on the nation a heavy burden for the maintenance of slavery, they serve to aggravate, and perpetuate its evils; and they involve the people of this country still more deeply in the guilt of upholding it: That they hold it to be their bounden duty, and that of every individual who acknowledges the claims of humanity and justice, to lose no time in petitioning both Houses of Parliament, to take the work of colonial reformation into their own hands; and in accordance with their own resolutions, and the wishes and prayers of the nation at large to bring slavery itself to the earliest practicable termination in every part of his Majesty's dominions.

A Petition to both Houses of Parliament, grounded

on the above Resolutions, was adopted; and his Royal Highness the Duke of Gloucester was respectfully requested to present the petition to the House of Lords, and Mr. Fowel Buxton that to the Commons.

The meeting embraced the opportunity of presenting their heartfelt acknowledgments to their revered Vice-President, William Wilberforce, Esq., for his gratifying attendance; and of testifying their deep sense of the services, which, during a long and arduous parliamentary life, he had rendered to his country, and to the world at large; and especially of that indefatigable, but tempered zeal, with which he had so unceasingly and successfully consecrated his powerful talents and fascinating eloquence to the vindication and relief of suffering humanity.

MEMOIR OF REV. STEPHEN SHULTZ.

(Concluded from page 723.)

Our last number left the young Schultz superintending the multifarious traffic of Mr. Neuen-dorff, who appeared, among the various anxieties connected with his school, and his malt, and his brandy, and herrings, to have entirely forgotten his promise of present instruction to his drudge, as well as his engagement to send him to the Orphan House, at Halle. Seeing no hope of his performing the former, Schultz ventured at last to press upon him the latter promise. "He made," says he, "a pretence of many difficulties, and talked of sending me to a comb-maker's, where I might learn an honest trade. I answered, that Mr. Pfeffer had considered me as his own child, and offered to procure me the freedom of the apothecary's company, and that on my leaving him he had told me that I might at any time return to him. I added, 'You, my dear Sir, must recollect all this very well, and ought I then to reject the kindness of such a liberal man, and become a comb-maker? I by no means despise the trade, but it will not suit me.' He then replied that he could not help me any further: to which I answered with a sigh, 'Then God will help me.' And upon this I left him, and retired to my room.

"The rector had often spoken, in my hearing, in terms of high commendation of the Free School at Stolpe; I supposing it to be an institution like the Orphan House at Halle, determined to go there; but I afterwards learned that it was a school for poor children only, who were merely taught to read and write. In about fourteen days was the period of the fair at Butow, which is attended by merchants from Stolpe. As soon as I heard this, I went to my spiritual father, the Rev. Mr. Hevelke, and besought him, with tears to enable me to go to Stolpe. He comforted me, and proposed writing to the minister of that place, and waiting for his reply.

"The fair continued two days; on the last I went to a carrier, whose waggon was laden with the goods of a tobacconist at Stolpe. I asked him whether he could take me? He said he would if I had not too much luggage. As I had merely a small quantity of bedding and a box of linen, it was not considered too much. I enquired what I must pay for the carriage of these things? He told me, a shilling. But, alas! I had only two-pence farthing. He agreed however to accept that, and I went immediately to the Rev. Mr. Hevelke, and informed him that I intended to set out that very day. Mr. H. was much surprised, and thought, at first, I should have waited

for an answer to the letter he had written to the schoolmaster of Stolpe, and which he had forwarded to him by a merchant; but considering that I had agreed with the waggoner, he decided that I had better go, and that I might get the answer myself. He gave me a blue cloak which his son had left off wearing, on going to the university; and which I received with thankfulness of heart to God, and gratitude to him. The Rev. Gentleman, laying his hands upon my head, and blessing me, dismissed me. Tears were shed on both sides.

"After this I took leave of Mr. Pfeffer, the apothecary, who was also much surprised at my sudden determination. I then went to the waggoner, and with him to my lodgings, for my bedding: my box of linen, which was of very small dimensions, I carried also with me. I lastly bade adieu to the rector, and laid my things upon the waggon. About six o'clock in the evening I left Butow, walking with the waggoner, and after going about twelve English miles, we stopped for the night. The owner of the waggon had travelled in a gig, with a merchant, of the name of Gadebusch, as far as to this inn. When the waggoner saw that I had nothing to eat, and had not ordered any thing to drink, (which I could not do, as I had no money,) he invited me to eat some bread and cheese with him. I accepted his offer with thanks, and slept that night with him and other waggoners, on the straw in the stable, among the horses. The next morning we set out again early; I walked by the waggoner's side; his master also went on foot, for Mr. Gadebusch had gone on alone. The master inquired of the waggoner who I was? he replied, that I was a scholar of Butow, that I was going to Stolpe to get into the school there; and that he knew nothing more about me. Mr. Sombre (for that was the name of the owner of the waggon) then addressed me: 'So, then, you intend going to the school at Stolpe.' I replied, 'Yes, with God's help.' 'Have you friends at Stolpe then?' 'Yes, I have a very dear friend there.' 'Who is he, and what is his name?' 'I don't know whether you know him, Sir.' I was born and brought up in Stolpe, and how can I help knowing him; only tell me his name.' 'He is called Jesus Christ, and he is not ashamed to call poor sinners his brethren.' 'Aye! I know him too, by the grace of God; and as you consider him your best friend, you must succeed, though I see you are very poor; for I noticed, yesterday, that you were invited by my waggoner, to sup with him on bread and cheese. But have you no human friend?' 'No, none except yourself, with whom I am now becoming acquainted.' Hereupon he made room for me on the waggon near his own seat. Now I rode. We conversed on the Providence of God, and about noon arrived at Stolpe. Mr. Sombre put my things down at his own house, and brought me into his dining-room, where he made me sit down to table with him. After dinner, I wrote a note to Mr. Schiffert schoolmaster of the place, to the following effect: 'That the boy of whom the Rev. Mr. Hevelke, of Butow, had written to him, was himself the bearer of this note.' About four o'clock I went to the master's house, and delivered the note; he read it, and said, My dear son, the Rev. Mr. Hevelke desires first to have my answer. My father-in-law (the merchant Gadebusch, who was present,) has just brought me his letter; why did you not wait

until you had heard from me? I said, that having just now a good opportunity, I made haste to set out. 'What do you wish to study then, divinity?' 'Aye, indeed!' 'Then you would like an easy life, good living, and honour into the bargain.' I replied, 'My design in studying, would be to learn the way to heaven, and how to walk therein myself, and afterwards to teach it to others, whether Jews, Heathens, or Christians.' The master went to the inner room, where his father-in-law was; what conversation passed between them, I know not. After some minutes he returned, and said, 'My son, you do not know what an expense your education will be here; schooling, clothing, board, lodging, may cost from one to three hundred dollars a-year. Can your parents afford this?' 'They are quite unable,' said I. 'How then can you study here?' I stretched out my hand towards the window, to heaven, and said, 'The God who made heaven and earth will supply my wants, and help me, that I may study.'

"The master now returned to his father-in-law, who was near enough to hear all this. He soon returned and said, 'My son, if you place your confidence in God, you will be helped; call upon me again at six o'clock.' I went back, and at the appointed hour I returned to the master, who examined me, and then invited me to supper. At table were some of the young nobility who were in the school, whose dresses were embroidered with gold and silver, according to their rank. I sat among them in a blue coat, which was still clean, and just fit for my humble station, but my waistcoat and trowsers were rather of the worst, from the malt-dust, and water-drops with which they were covered, at the schoolmaster's at Butow. I was not ashamed however, for I had no better. After supper, the master asked me if I had a blue cloak. I told him I had. He desired me to come to him again the next morning at six o'clock, and bring my cloak with me. On returning to Mr. Sombre, I told him all that had passed, and asked for my bed, that I might spread it on the floor, and go to sleep. His wife said, 'Your bed is well taken care of, we have made one ready for you.' This was Thursday, but the date I do not remember, as I kept no journal.

"I went early on Friday to the master, who introduced me to the school, and put me in the third form, where I had the submaster and usher for my teachers. At ten o'clock the usher asked me whether I was provided with food for the day. When I answered in the negative, he invited me to dine with him at eleven o'clock, which I did. After dinner his wife asked me to supper at six o'clock. About 4 o'clock, Mr. Schiffert (the master) sent for me, and introduced me through his son, to Mr. Granow, (chaplain at the court,) who lived in the suburbs, to whom he had already spoken about a lodging for me. He received me very kindly to his house. Having sent my luggage there, I went at six to supper at the usher's. On my departure, he promised me a dinner every Friday. On Saturday morning I went again to the school, not knowing where I should dine that day. When I came back from school Mr. Granow called me to his study and invited me to dine with him every Saturday. Now my dinners for Fridays and Saturdays were provided. Sunday morning I went to church at five o'clock. After service a school-fellow took me to a pious and respectable

woman, the widow of the late hat-maker Knäppin, who had sent for me. She asked me whether I had been already invited to dinner; and when I answered, No; she added, 'Then be so kind as to take your meal with me every Sunday.' I accepted this thankfully, and after church went to her house to dinner. After the evening service, Mr. S. Hiffert sent for me, to tell me I should dine every Monday at Mr. Gadebusch's, his father-in-law. I obeyed, and went at the proper hour to dinner. Afterwards Mr. Gadebusch gave me a coat to try on, saying, 'If it fits you, it will fit the person for whom it was made.' I found that it suited me. Then I put it off and went home. Scarcely had I entered my room, when Mr. Gadebusch's cook brought me, not only this coat, which was of fine cloth, but also shirts, shoes, stockings, &c. and a message that I was to dine at Mr. Fischer's, a merchant, the next day, and put on my new coat. I went according to this invitation, and after dinner, Mrs. Fischer said, 'You may keep that coat for Sundays; I will give you one for other days, and will send it to you this evening.' She sent me a coat, which was not indeed quite new, for Mr. Fischer had worn it, but so good that it lasted me two years. On Wednesday I dined at Mr. Sombre's. As I was coming home, a smith named Harke, who was a pious, liberal man, came after me, to ask whether I was engaged to dinner on the morrow? On my telling him I was not; he asked me whether I would come to him? 'Yes,' said I, 'with hearty thanks.' Now I had good instruction in the school, good lodging at Mr. Granow's, (for he had given me a large room towards the garden, and a bed-chamber,) a dinner regularly every day, and a change of good clothes, so that I could give to the poor the old coat I brought with me. What could I wish for more? Was not all this a sufficient mark of Providence? Now I could prosecute my studies quietly, and the necessary books were provided for me: the Lord, moreover, gave me the grace of prayer and diligence, on which account I improved so much, that before Michaelmas I was recommended to assist a younger scholar in his lessons. He was the son of the senator Goessler, and is now Archdeacon of Stolpe, and by this opportunity I found the saying true, *Docendo discimus*. This gentleman desired me to dine with him on Thursdays, instead of with Mr. Harke. But I said, 'As this man has provided for me in my need, I must not leave him unless he should propose it.' Senator Goessler answered, 'You shall not be responsible for it, I will settle the matter with Mr. Harke;' which he did, and from that time I dined with him every Thursday. The intention of the senator in this, was to become acquainted with my method of instructing his son. My pupil improved so rapidly that he excited the attention of others, many of whom asked me to instruct their sons with Mr. Goessler's, from four to five o'clock daily. The number of my scholars increased to twelve. My confidence in God would not let me ask, 'What will you give me?' I received, however, more than I could have expected; every one gave according to his will, and I looked upon it, not as a debt, but as a gift. Being thus provided for, I could save much, but I was always ashamed before God, when from one or other of the parents of my pupils, whom I instructed as it were for my own benefit, I received a ducat at one time, and a dollar at another, to-

gether with new clothes. But at the same time I praised my God who strengthened my faith and confidence in him so greatly, yea, even beyond measure.

"Besides these circumstances, I will add only the following. Once in the time of my poverty, as I was returning from school, I met a poor widow leading a little hare-lipped boy. Pitying the child, I asked whether he had any thing to eat. The mother answered, 'Nothing.' I had a drier (a little more than a farthing) with me, and gave it to the woman, for which she said, 'My dear young master, may God reward you an hundred fold!' I parted from her, and had scarcely entered my lodging, when the Rev. Mr. Granow called me to his study and gave me a dollar. Well, thought I, that drier is more than an hundred times repaid; the rest I must give away. I went therefore, speedily to find the woman out, and keeping one hundred driers, gave her the remainder. The woman, overpowered with gratitude, was unable to thank me, but exclaimed, 'O God, what shall I say for this!' And from that time my earthly goods were increased as I have before mentioned." A. B.

EAST INDIES.

CALCUTTA.

Letter of the Rev. Samuel Trawin, Missionary at Calcutta, dated Kidderpore, August 18, 1825, addressed to the Secretary.

Native Converts.

The Lord has, during the past year, blessed our feeble labours with a very encouraging degree of success. In addition to many pleasing prospects of usefulness, which you will perceive are now opening around us, we have the joy of recording the conversion of two brothers. Our little native flock now consists of three, Ramhurree, Shristedhor, and Chandee, a female convert. These individuals were not long since sitting in the region of darkness, and the valley of the shadow of death, but thanks be to God for his infinite mercy, that on them he hath caused to shine the light of life.

Increase of Native Schools.

Our sphere of missionary labour, in this interesting department, has, indeed, widened to a very considerable extent. We have now ten schools, five of them are under the superintendence of my beloved partner, and the residue under my own care. Mrs. Trawin has, during the past year, opened three girls' schools.

At these schools, catechisms and short prayers are committed to memory—the Scriptures are daily read and explained, and a goodly number of adults are gaining a considerable knowledge of the fundamental truths of Christianity, by the catechetical lectures delivered at the schools and the Bengalee sermon which follows. In the villages of Bealla and Dhopotara Modeilly, twelve months ago, we believe not a ray of the true light shone—not a portion of the word of God was to be seen, and now we have the pleasure of seeing in each of these more than a hundred boys learning the catechism, and from twenty to thirty attentively reading the Gospel of our Lord and Saviour Jesus Christ. Many of the boys are Brahmin youths of sixteen years and upwards.

Misery of the Idolaters—Suttee, &c. &c.

This station, (viz. Kidderpore and its environs,)

contains an immense multitude of immortal souls, add to which, it is only three miles from the native part of Calcutta. The road, on which our chapel stands, is much frequented by pilgrims from all the eastern parts of Bengal, in their way to Juggernaut; parties of these deluded wanderers, occasionally listen to the word of life by the way; and who knows but their feet may, by this means, be turned into the path of peace. It is distressing to think how many of them die on the road. To detail all the causes of premature death among an idolatrous people, would be difficult indeed. Here frequently, no value is put upon the precious life, and the horrid ceremonies that generally ensue at death are dreadful to relate.

I shall just advert to a circumstance or two that have come under my own observation. Soon after we came to Kidderpore, a native of Burdwan died here. The people understanding that he had left a wife, immediately despatched a messenger to inform her of her husband's decease, and the corpse was detained until they knew whether she would immolate herself on the funeral pile. On the 5th day she arrived with her son, on the 6th she obtained the magistrate's permission to burn, and on the 7th the body, or rather the remains of the putrid mass was taken out of the house, when the widow and her son, with a vast concourse of people, proceeded to the place of burning, where, after performing the usual ceremonies, she expired in the flames, which her own son had so unnaturally kindled.

Another instance is that of a poor man that was drowned off Chittah about three months ago. This occurred whilst I was attending the school there. The man, a poor cow-keeper, was crossing the stream that parts Chittah from Kaleeghaut, holding by the tail of one of his cattle, (a mode of fording rivers not unfrequent in this country.) The poor man, however, lost his hold and was drowned. The body being found, and no relative or friend appearing to burn it, the people sunk the corpse upon four bamboos, to be devoured by the fowls of the air. Oh! the sights that meet us at every turn in this heathen land; surely they are enough to move the callous heart of an infidel. It is almost impossible to convey a correct idea of the ghastly spectacles that are constantly exhibited in the public roads and at the Hindoo temples.

To look at the famished bodies of the pilgrims, to behold the diseased and distorted limbs of the numerous devotees, and especially to observe the painted bodies of some ascetics who wander about in a state of almost entire nudity, is enough to fill the mind with horror and amazement at the superstitions of the people. Oh! the demoralizing effects of idolatry! how it tends to injure the body and destroy the soul.

In addition to these every day scenes the cholera is raging among the natives, and slaying thousands upon thousands. The Chittah schoolmaster informed me on Thursday morning, that 366 bodies had been burnt on the opposite side of the stream the preceding day. The scene around us is awful indeed. At the ghauts used for burning, the fires are neither quenched day nor night.

Thus are we surrounded with objects of misery. Sin reigns unto death. *The strong man armed keeps his palace, and his goods are in peace.* Oh how much I wish that the friends of missions could for a moment visit this valley of bones. Could

they on the banks of the Ganges witness the death of a poor Hindoo, surely it would be a scene not soon to be forgotten. There they would behold one half of the body of the expiring idolater immersed in water with the name of Gungo written on his breast and forehead. Around this appalling spectacle stand the surviving relatives and friends crying Hurree, Hurree, Hurree, Krishnu. The crimes of Hurree (or Krishnu) the Hindoo god, it is well known are too enormous to be mentioned, and yet they suppose that merely pronouncing his name at death operates like fire, and immediately consumes all the sins the dying person has committed. Thus expires the Hindoo, awfully deceived, without Christ, without God, and consequently without any well-grounded hope; and now who is there that will not exclaim with the Prophet, "*Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain!*" Dwelling in this awful darkness, the heathen claims especially our pity, our prayers, our property, and our utmost exertions. God forbid that the familiarity of those scenes should cool our own affections, or the want of immediate success damp the zeal of our christian friends. Oh! shall we see them literally drawn unto death and ready to be slain without pointing them to Jesus who came to avert the stroke? Shall we see them dropping into hell by thousands without beseeching the Father of mercies to pluck these brands from everlasting burning? Oh! no, that cannot be. If we forget or neglect the heathen, as some would wish us to do, and thus abandon them to their low and lost estate, then, where is our christian sympathy? where our gratitude? where those bowels of mercy which the Scriptures admonish us to put on? Rather let us say if we forget them, let our right hand forget her cunning and our tongue cleave to the roof of our mouth.

FEMALE EDUCATION.

DRESS.

There is nothing more carefully inculcated on the minds of the females of the present day, than what is called a *taste* for dress. This term, in its refined sense implies a discriminating perception of what is beautiful and ornamental, but it sometimes means nothing more than an *appetite* for finery. Girls of all ages are carefully instructed in the art of personal decoration. The industry and ingenuity of a mother are under constant requisition, from the time that she ornaments her infant for the ceremony of baptism, till she prepares the wedding paraphernalia of the bride. How much useful energy is wasted, how much valuable time is misspent in this most unprofitable of all pursuits! Children are taught to value themselves for their external trappings; and the ornamental parts of dress are often conferred upon them as rewards for good conduct. "If you will perform this task well, says the mother to her little daughter, I will give you a new ribbon, or a new necklace." Thus a dangerous association is formed in the child's mind, between propriety and finery, which is maintained through successive years, by the thoughtless incautions conduct of parents. A fashionable mother initiates her daughter in the mysteries of the toilette, as soon as she can properly distinguish colors. She informs her that certain hues are becoming or unbecoming to cer-

tain complexions, and that it is bad taste to wear an unsuitable color. Thus a child learns to criticise the dress of all her acquaintances, and to shrink from the impropriety of violating the code of fashion. The following little dialogue which literally passed between two children of six years old, affords a pertinent comment on this subject. "Why have you got but one flounce to your frock?" asked one. "I don't know," said the other, "mamma chose to put but one. But I *know*," said the first, "though you may be ashamed to tell. Your mamma gave you but one flounce because you were a bad girl, I am sure, for my mamma told me this morning that she had given me two flounces because I was a good girl, and two flounces are fashionable, and mamma says no body should be out of the fashion." So much for the logic of the nursery. If even the most thoughtless mothers knew how much injury they do their children, by discoursing in their presence on unprofitable subjects, they would become more circumspect in this particular.

Nothing is more common than for a mother to express in pathetic terms, her regret at not being able to dress her daughters as *all genteel young women* in society are dressed. Thus, instead of being thankful for a decent competency, a spirit of repining and discontent is introduced into the family circle. The real blessings of life are overlooked, and young hearts taught to yearn after false pleasures and unnecessary refinements. And this is not always the worst; for these unnatural cravings often wring from the injudicious parent, indulgences that cannot be prudently afforded. Pecuniary difficulties arise, and the real cares of life are added to the self-imposed burden of imaginary ones. Parents sometimes talk with complacency of their *proper pride* in providing their children with all things befitting their station. This feeling of *proper pride* is a little inexplicable, but it seems to mean nothing more than that sort or degree of pride which each individual thinks proper to indulge. This will sometimes lead a man with an income of a hundred pounds, to dress his daughter as well as his neighbor's who has a thousand pounds a year. If you hint to him that he is wrong, he tells you, that his *proper pride* leads him to make sacrifices, rather than his child should be put to shame in the circle of fashion. Surely it would be better to teach young people that the shame lies in dressing beyond their circumstances and not in conforming to them. Why should a girl be taught to blush at her plain apparel, and shrink with mortification from the society of better dressed females? It is the false pride of the parent which produces this feeling; and to the same source may be traced the prevalent evil of extravagant dress. The pride of dress may be said to originate with the triple row of lace that adorns the gala cap of the infant. Through the successive stages of childhood and adolescence, it progresses without a check, until it matures in womanhood, and brings forth its fruits in the after season of life. What they are, the experienced observer of human nature knows full well. It is not however among women of the most highly cultivated minds that this excess is observable. These are generally least solicitous about the decoration of their persons. Perhaps the surest way to overcome the prevailing propensity for extravagant dress, will be to introduce a better system of mental cultivation. Until reason is improved and

strengthened by education, it cannot be expected to regulate the conduct. All the accomplishments that can be imparted to woman, will not enable her to detect folly under the various disguises it assumes in the world. But a strict attention to neatness and propriety in female dress, is indispensable. Women should always be attired so as to make a favorable impression, without attracting particular notice by any thing conspicuous or singular. The distinction of gaudy or costly apparel, is one of the last that should be coveted by a refined female. Fashion should be followed only in her general outline, so as to avoid the notoriety of forsaking her altogether. If closely imitated, she infallibly leads to bad taste and extravagance. Dress should never be suffered to engross an undue portion of time or thought. Young women ought to be perfect in all the arts of needle work, but this proficiency may be acquired without sacrificing the higher considerations of mental improvement. It is customary to applaud girls for ornamenting their garments with a redundancy of needle-work, but there is in fact, no merit in this superfluous industry. A drapery or flounce of plain muslin, is as graceful an ornament, as when perforated by the needle in ten thousand places according to modern usage. One cannot contemplate these works of supererogation, without running over the catalogue of human labors, and wondering which of them was omitted to afford time for such an exercise of taste. We cannot however but admire the proper use which many ladies of the present day, make of their feminine accomplishments. Young people are beginning to be taught that it is more praise worthy to put forth their powers in behalf of suffering humanity, than to confine them to selfish indulgences. The example set by Mrs. Garnett, of Essex, at her valuable school, will, we trust, give a new tone to the feelings and habits of the rising generation. The subject of dress cannot be dismissed without proposing to parents a simple expedient for regulating the expenses of their daughters on this head. Let each female of the family have a specific allowance proportioned to the circumstances of her family. If this appropriation cannot be made in money at stated periods let a calculation be made by the parent, of the utmost limits of prudent expenditure which can be allowed the daughters. Let a certain part of this allowance be *conscientiously assigned to charitable purposes*, and the rest applied to personal expenses and strictly accounted for at the end of the year. This will not only induce a habit of regular economy, but it will circumscribe the wishes within the allotted means of gratification. If a girl feels a desire for any irregular indulgence; when she finds herself restrained from gratifying it, she will at first submit from necessity, and afterwards become convinced that her desire was superfluous.

It often happens for want of some such regulation, that neither parent nor child has an accurate knowledge of the sums spent in dress. Girls who keep no accounts, are not aware of the manner in which their money is trifled away. If every minute article of expense were registered, and the aggregate sum stated explicitly, many young people who are now wasteful through ignorance, would become aware, "that the nakedness of the indigent may be clothed from the trimmings of the vain.—*Family Visitor*."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 22, 1826.

INDIAN CONVERTS.

We learn from the Baptist Register that the Rev. Mr. M'Coy has arrived at Hamilton with 7 Christian Indians, from 14 to 22 years of age. It is stated that they are to remain at the Theological School in that place, to receive an education. We hope these strangers will not be forgotten by those who wish to promote the cause of truth among their heathen tribes.

DISMISSION.

The pastoral relation between the Rev. Sereno E. Dwight, and the Park-street Church in Boston, has been dissolved by an ecclesiastical council. Mr. D. not long since made a voyage to Europe for the restoration of his health, but is not able to endure the labours of his station. The church and society have manifested their affection for their pastor, and done honour to themselves, by presenting him with \$500.

DUELLING.

Papers from Washington contain a humiliating and disgraceful account of a duel fought between Mr. Clay, Secretary of State, and Mr. Randolph, Senator from Virginia. Mr. Randolph in one of his late scandalous and delirious speeches, in the Senate, had called the former a gambler, or "*black-leg*." Mr. Clay demanded an explanation of his meaning,—whether he intended by the epithet, a political or private gambler; but being refused, challenged. The parties met on the 5th of April; each attended, as if determined that the nation should partake in their ignominy by two members of Congress. After exchanging two shots without effect, this affair was settled on the field.

When shall this monster of the dark ages, this most iniquitous, hideous relic of ignorance and superstition, shun the light of civilization, and hide him to his den. How long shall it be before we can look abroad without meeting the hyena in the haunts of civilized men, standing over his prey, his jaws reeking with the best blood of our countrymen. Can not the worth of a Hamilton and Decatur, the cries of a twice bereaved nation, call up successful avengers? If the voice of their blood crying from the ground be unheeded, shall the entreaties of weeping Christianity, and the mandate of the ever-living God, be disregarded? Alas, their combined eloquence is as impotent, as idle prating before the appeals of—what? a spurious honour—that honour which feels itself degraded in forgiving; whose aliment is the heart's blood of a friend, which plays around the assassin's dirk, and the murderer's bullet.

The practice of duelling, all men, the good and bad, lament and reprobate;—no one dare soberly advocate it; no one ever did, nor ever can, reconcile it with reason, justice, or common sense. How long then shall a name, a shadow, a hollow ordeal, which lives only in the pride and cowardice of men who dare not own they detest it, be allowed to impose on the minds of men.

But what progress is made towards its abolition? The world, with one voice, pronounces the practice infamous. The pious and virtuous declare openly their indignation; while the philanthropist and moralist, are more silently combining their labors for its eradication. But ever and

anon, as they are about to triumph in their victory over prejudice and public opinion, and are congratulating each other in the success of their labours; their hopes are blasted, and toil lost, by some such occurrence as the present.

The sanction of some great man, or rather great name, is given to this practice at just such periods as effectually to revive its existence.

Let us look at the custom for a moment in its most favorable view, as set forth in the example of these its champions and supporters. Let us see what these refined murders, these butcheries in high life, have to entitle them to a preference over other crimes of the same order. How will they appear in detail.

A lunatic (for such out of charity, we believe Mr. Randolph to be) has uttered a slander on Mr. Secretary Clay. If it be a slander, and such is the hypothesis, Mr. Randolph is the only one disgraced. But to set the matter beyond all doubt, Mr. Clay, with the sagacity of a great statesman, who best knows how the judgment of men should be addressed with success, sets himself up to be shot at by a good marksman. Now common minds can discern how far such an act would prove a man a fool, but it is beyond our knowledge of jurisprudence, to perceive how it is to affect his guilt or innocence. If he is shot, the presumption is, doubtless, that he was innocent of the charge:—if he come off unhurt, the question of guilt stands precisely as before,—doubtful.

This reminds us of the ancient judicial trial of witchcraft. Persons suspected of this crime, were bound hand and foot and thrown into the water. If they were drowned, the judgment was that they were innocent;—if they lived, they were adjudged worthy of death. So much for the equity of duelling as a judicial tribunal; and I could offer better for the blackest deeds of assassination and murder.

After all, the continued adherence to this detestable practice lies not in an idea of its retributive justice,—such an absurdity is too gross; nor in a sacred regard for a good name,—for the greatest duellists are notoriously those who have none; those who, since they cannot make it respected, find it necessary to maintain a dread for it, by an occasional human sacrifice at its shrine. The secret of this adherence is no more nor less than a weak servility to popular opinion and prejudice; and an opinion too, which obtains only with the minority. It is a servile obedience to the judgment of a few, who have put their heads together, and agreed to call the man who thinks himself too dear to be shot at, for no cause at all, a coward; and to think of him who feels himself just cheap enough, precisely as they did before. There is a secret wish to take advantage of this false estimate of manhood, and impress on the minds of those who believe in it, the idea of a resolute and courageous spirit.

But we are ready to take up duelling on its merits in such a view. Is duelling then a criterion of manhood and courage? Where is the man who does not possess—I will not say the courage,—courage is another thing; but the common brute hardihood to stand fire or brave death? The commonest soldier—the mercenary finds little difficulty in bringing his mind to it. The basest criminal is often seen possessing the animal hardihood to laugh at death in its most hideous forms.

ELECTION.

By the notice on our last page, it will be seen that the citizens of New Haven are willing to open their doors to entertain the Ministers who may attend the public meetings of Election week. We regard it as a

privilege to exercise this hospitality to those, whose coming together, we trust, will promote the welfare of the churches, and the activity and energy of the kingdom of Christ. And though it is not to be expected that the few meetings and transactions which are confined to the interests and Institutions of the little state of Connecticut, will afford so much of excitement as is furnished by the great national anniversaries which are to be celebrated in New-York during the succeeding week; we entertain some confidence, that those ministers and christians who may come with sincere endeavors to promote the cause of Christ, will find it good to be here.

The religious meetings and exercises of the week, so far as they have yet been determined, are as follows:

Meeting of Congregational Ministers, in the Theological chamber, Yale College, Wednesday at 8 o'clock, A. M.

Election Sermon, by Rev. Dr. Beecher, late of Litchfield, in the North Church, Wednesday, probably at 12, A. M.

Meeting of the Directors of the Domestic Missionary Society, in the Lecture Room of the North Church, Wednesday, at 4, P. M.

Sermon in behalf of the Domestic Missionary Society of Connecticut, in the Centre Church, at half past 7 P. M. A collection will be received in aid of the funds.

Annual Meeting of the Connecticut Sunday School Union, in the North Church, on Thursday, at 7 P. M. Several Addresses will be made, and a collection taken in aid of the funds.

Meetings for prayer will be held in the Centre Church, on Wednesday and Thursday, at sunrise.

ANNIVERSARIES IN NEW-YORK.

The following is a list of the anniversary meetings to be held in the city of New-York, on the second week of May ensuing, with the hour and place of meeting, so far as ascertained.—N. Y. Obs.

New-York Sunday School Union Society, on Tuesday the 9th. The children assemble in the Park, at 3 P. M. and proceed at half past three to Castle Garden, where appropriate exercises will be attended.—The Society meets in the evening in the North Dutch Church, corner of William and Fulton streets, at half past 7 P. M. where the Report of the General Committee will be made to the Society and addresses delivered.

The American Home Missionary Society.—A meeting will be held for the formation of this society by the Directors of the United Domestic Missionary Society, and other friends of Home Missions, at the session room of the Brick church in Beekman street, on Wednesday the 10th, at 3 o'clock, A. M.

American Tract Society, at the City Hotel on Wednesday, at 10, A. M.

United Foreign Missionary Society, at the City Hotel, on Wednesday, at half past 7, P. M.

American Bible Society, at the City Hotel, on Thursday, the 11th, at 10 A. M. Delegates from Bible Societies will meet on Wednesday, the 10th at 4 P. M. at the House of the American Bible Society, 72, Nassau-street.

Presbyterian Education Society, on Thursday, the 11th, at 7 P. M.

United Domestic Missionary Society, at the City Hotel, on Friday, the 12th.

American Jews' Society, on Friday the 12th.

The Examination of the Theological Seminary, at Princeton, commences on Friday, the 12th.

General Assembly of the Presbyterian Church, meet at Philadelphia on Thursday, May 18th, at 11 A. M.

The American Sunday School Union, on Wednesday the 24th.

Clergymen and Delegates to the Benevolent Societies at the anniversaries publicly celebrated in this city, (New-York) on the second week in May ensuing, who are not otherwise provided with suitable accommodations, are requested, on their arrival in the city, to call at *Mr. John P. Haven's Bookstore, No. 182. Broadway*, where they will be directed to accommodations, free of expense. It is hoped, that the number of clergymen who will rejoice to mingle their sympathies and their prayers with the people of God at these anniversaries will be great, and that they will "come in the fulness of the blessings of the Gospel of Christ."

In behalf of the Committee of Arrangements,
THOMAS STOKES, Chairman.

JAMES C. BLISS, Secretary.

THE SUNDAY SCHOOL TEACHER'S DEATH.

"Yes, there's a world of light and love,
This low diurnal earth above,

Thither my soul aspires;

Faith points the way through Jesus' blood,

And now I plunge me in the flood,

And join the heav'nly choirs.

"No more I boast of works,—no more

The absence of my works deplore,

His blood redeems from hell:

My spirit mounts while faith reveals

The cleansing fount,—sin's wounds it heals—

To earth I bid farewell."

"Whatsoever thy hand findeth to do, do it with thy might," is the counsel of the scriptures, nor is the important advice given without sufficient reason, "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The few fleeting years of our natural life appear too important and valuable to waste away in idleness, or to consume in vanity. Surely nothing can be more irrational, than for the heirs of immortality to devote all their energies, either in acquiring wealth and influence, or in expending what they may be possessed of, in the mere gratification of their sensual appetites, or in pleasing their animal senses. And yet, alas, what immense numbers may be found, even with the bible in their hands, and who admit its divine authority, and sacred claims; the language of whose conduct is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed." These things ought not to be. He who made us, designed us for nobler enjoyments and more valuable purposes, even in this world. While such may and do profess themselves Christians, they do not appear to possess light equal with an heathen, (Titus) who, if one day passed without having done some good, was in the habit of exclaiming, "Amici, diem perdidit!"—my friends, I have lost a day: with these,

days, and weeks, and months, pass away unregarded, not only without having done, but without seeking any good: of such it might justly be said,

"Ye waste away
In gentle inactivity the day."

Unlovely as this view of things is, on account of which ministers of the sanctuary have frequently to weep between the porch and the altar, and the sons and daughters of Zion wail before God, yet—

"All are not lost, there are who faith prefer,
Though few, and piety to God."

No sight can be more grateful to a pious mind, than to behold an individual, in the morning of life, snatched from the delusive follies and ensnaring vices of the age, and devoting with unwavering zeal, and ardent assiduity, his time and talents to the service and glory of God.

Youth is the propitious period at which all the warmth and enthusiasm of feeling generally attains to its full exercise, when difficulties which would unnerve an individual of threescore years, serve only to fan the flame of desire, or to spur on the soul to all the activity of resistless ardour. A season this, when the mind soft and impressible, is soon affected by the plaintive voice of want or woe, and when, unburdened by the cares of life—the disappointments and anxieties which fill up the chequered scenes of this present state,—enjoying all the liberty of exemption from prior engagements,—inquires for and seeks out employment and exercise congenial to its own existing nature and disposition.

It has frequently been seen, in the experience of mankind, that the mind, turned from its pursuit after one object, presses on with equal impetuosity towards its opposite in nature and tendency; hence Saul of Tarsus no sooner became a convert to the Christian faith, than the same invincible spirit, the same unceasing zeal, was displayed by him in the destruction of that kingdom, which before he had labored to build up, and in the erection of that he had in vain endeavored to destroy. His exclusive glory was in the cross of Christ—in laboring or suffering for his name and cause.

This same principle possessed the heart of the individual, concerning whom some account is furnished in the following pages.

Pietas, so we shall call him, had been educated in the principles of the Christian faith, as far as regards the letter, but like others of his juvenile acquaintance, during the first twelve or fourteen years of his life, had been carried away by the false glare of the pleasures of this world, without even once allowing the principles he had learned, to influence his conduct.

Thus, without in the least questioning his own Christianity, he presumed to condemn others, accounting those whose concern for their everlasting welfare produced a corresponding deportment in life, and attention to the means of grace, either hypocrites or enthusiasts. Curiosity, however, led him to where the gospel was preached, and there it pleased the God of all grace, to make the word of spirit and life to his soul. From this period, his hopes, his fears, and his pursuits became new: decision of character was conspicuous in his whole conduct—he determined to employ his time hereafter in those pursuits, and his talents on those subjects, of which God was the author and the end.

In connexion with almost every Christian body in the present day, stations of various gradations present themselves, in which almost every individual, who feels the inclination, may engage. The church with which Pietas now stood connected, furnished such, and his talents were soon profitably engaged in public prayer meetings, and occasionally in instructing the rising generation in the sabbath school.

A neighboring village, in which one of those asylums for the poor has recently been established, called for his assistance; there the harvest was great, but the laborers were few. With the utmost promptitude and pleasure, he immediately engaged in the work of faith, and labor of love for—

"Love made his willing feet
In swift obedience move."

With delight beaming in his eyes, regularly as the sabbath's morn, in "time's circuitous route," came round, he was seen directing his course to where the assembled "little ones" were waiting to welcome his arrival, and receive the instruction he was anxious to impart.

Surely the best and most able coadjutors or fellow helpers in the work of the Lord, which a minister of the gospel can have, are a number of pious and active Sunday School Teachers. Here, while the unfolding talents of the teacher develop themselves, and are invigorated by exercise, he appears towards the minister what the pioneer does to an army,—going before and clearing out of his way much of the ignorance and prejudice with which he would otherwise have to contend.

Sunday school teachers are public blessings to the land in which they live, and benefactors to the world at large.

For several years, Pietas continued to be engaged in this benevolent and praise-worthy exercise, when nature began to give way, and he became incapacitated, through debility of body, to join any longer in those engagements with his brethren, in which his whole soul evidently delighted. He had been long struggling with the slow but progressive stages of consumption. For some considerable time I had marked his conduct, admired his spirit, and was happy in his acquaintance. Every thing about him was strongly indicative of his soul's being fast preparing for glory. I had frequently visited him during his affliction, and cherished the fond but delusive hope that he might yet recover and be spared to the church. While thus pleasing myself with what I was never to realize, I was summoned one afternoon to attend his chamber, and with mournful pleasure I hastened to his dying bed. He was at this time about thirty years of age, and possessed of an amiable and affectionate wife, and beloved child, together with an easy and respectable station,—all the comforts which this life can afford; but in addition to these he possessed—

"The good man's wish,—
Riches of grace, and love already given,
And heirship to a throne prepar'd in heaven."

On entering his chamber, my feelings were almost overpowered by the sight I beheld; the curtains closely drawn, almost excluded the light of day; a solemn silence, like the stillness which reigns in the tomb, presided; excepting when the half stifled sighs of his tender and weeping wife were heard,

as she gazed in agony on her dying husband, and pressed to her agitated bosom the lovely pledge of their affection, a sweet infant of two years old, which unconscious of the surrounding scene, smilingly returned the soft caresses of its mother. With a light and cautious step I drew near the bed-side, fearful of breaking in upon his slumbers, and breathing a silent prayer for his peace, stood awhile attentively surveying him. His breath was considerably affected, and hence his slumbers were unsound and short. He awoke, and perceiving me by his side, his eyes for a while appeared to gain their native vivacity; stretching out his feverish hand towards me, he said faintly, "Ah, sir, I am glad to see you,—my work is almost done; I feel I cannot long survive,—life ebbs fast away; my breath is very troublesome," continued he, gasping as he spoke. Death has an awful aspect even to a man who fears it not,—nature shrinks from its icy grasp,—an instinctive disapprobation presses itself upon us. "O my friend," he cried, looking steadfastly and impressively in my face, and pressing my hand more firmly, "death, in the view we take of it from the mount of health, is far different to the appearance it assumes in the valley of sickness, and on the confines of an eternal world." "Your observations," I replied, "are certainly correct;—

"A death-bed's a detector of the heart,
Here tir'd dissimulation drops the mask."

"But," I added, "you have no reason to shrink at death's approach; you have not at this moment to look back with painful regrets on a life, the whole of which, even to the present moment, has been devoted to sinful pleasures, and continued acts of daring rebellion. You have, by the grace of God, even from your youth to manhood, enjoyed the favor, and been successfully engaged in leading others to the paths of peace and righteousness, and above—" "And," hastily and unexpectedly interrupted the dying saint, without allowing me to finish the sentence, "amid the whole your kindness would enumerate, I behold so much desertion—so much sin—so much precious time wasted—so many opportunities lost—but if in all these respects I had been guiltless, still nothing that I have done or could have done, could have in any degree have secured my salvation. No!

"None but Christ to me be given,
None but Christ in earth or heaven."

And then with an energy apparently superhuman, in a seeming transport he exclaimed—

"To man the bleeding cross has promised all,
The bleeding cross has sworn eternal grace,
Who gave his son what grace can he deny.
Survey the wondrous cure,
And at each step let higher wonder rise;
Pardon for infinite offence! and pardon
Through means that speak its value infinite!
A pardon bought with blood! with blood divine!
With blood divine of him I made my foe;
Persisted to provoke. Though woo'd and awed,
Blest and chastised, a flagrant rebel still,
A rebel 'midst the thunders of his throne,
Nor I alone,—a rebel universe,
My species up in arms! not one exempt!
Yet for the foulest of the foul he dies!
Bound every heart, and every bosom burn,
O what a scale of miracles is here!"

The effort he had made overpowered his decayed

nature, and he fell back from the reclining posture he had assumed, exhausted by the exertion, and breathed with difficulty. I attempted to speak, but articulation failed me, what I saw and felt completely for a while unmanned me. After gently wiping away the rolling perspiration from his face, and drying the involuntary tears from my own, I observed, "How delightful it is thus to hang upon our crucified, or rather risen Saviour, and by faith to be enabled to look within the veil where not a wave of sorrow will ever roll across the peaceful breast, but where all will be tranquillity and assurance forever." "Yes," faintly articulated Pietas, "I feel I shall soon be there.

"For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."

It now began to grow late in the evening, and fearing that my longer presence might deprive him of the rest which his exhausted frame required, I prepared to return home, and therefore read a chapter from the New Testament, and then prayed with and for him, after which I bade him farewell, to converse with him no more, until the morning of the resurrection. Ere the light of another sun had visited our world, his glorified spirit had entered the realms of ineffable felicity, and was surrounded by light, the brightness of which the heavy eyes of mortals cannot endure.

Thus terminated the short but useful career of Pietas, concerning whom it may with the utmost propriety be said,—

"His God sustained him in his final hour,
His final hour brought glory to his God."

In him, while living, those graces which adorn the Christian character shone forth with peculiar lustre; and while his holy zeal warmed, and the reflected brightness of undissembled piety enlightened others, himself alone appeared unconscious of the fact. He presided, it is true, in the sphere in which Divine Providence had called him to act, but this was rather forced upon him by his brethren, because of his talents, than courted and sought for by himself. In him there was no display of that Diotrephesian spirit, the certain evidence of a little mind, which desires in all things to have the pre-eminence. The opinions of his fellow laborers he conceived to be as important as his own, and hence they were ever treated by him with becoming deference; he had studied that lesson given by our Lord to his disciples, and acted under the influence of its principle,—"*He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*"

To his minister he was respectfully kind; his conduct towards him was alike free from fawning sycophancy, so mean and detestable in a religious character, and from cold insulting indifference, a spirit too frequently displayed by unholy and ignorant professors. His was an esteem founded upon Christian principles, and flowing from a heart deeply impressed with the things of God. He esteemed him very highly in love for his work's sake.

His devotedness to God and to his service, was of the most entire quality; there did not appear to be any reservation on his part; it was his meat and drink to do the will of his heavenly Father. He was able with humility to say, "Follow thou me as I follow Christ." His spirit and life gave a

bright exemplification of the nature and excellency of the gospel. He did not direct his pupils to an unknown Saviour, but recommended to others what himself enjoyed. To all Sunday school teachers, who may peruse this imperfect sketch of Pietas, the language of our Saviour may be directed,—“Go thou and do likewise.” J. Y.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS FROM CORRESPONDENCE.

From the Rev. Dr. Pinkerton.

Elberfeld, June 24, 1825.

On my way from Cologne, I visited the institution of Count Von der Recke for orphans, young criminals, and Jewish proselytes, at Dusselthal, situated about a mile to the eastward of Dusseldorf. The Count is a man of about thirty-five years of age, of a benevolent and mild aspect, but of delicate health. It is seven years since he began this establishment in favour of the juvenile outcasts of society, the orphan and the Jew. I saw upwards of 100 of the boys at dinner, mostly from ten to fourteen years of age. He has fifteen Jews at present in his establishment, of whom five are not yet baptized. We visited their workshops, where young and old are taught trades—weavers, tailors, shoemakers, carpenters, &c. &c.; and a corn mill and an oil mill form part of the machinery at work in the establishment. At present there are 250 souls belonging to this institution, their time is divided betwixt labour and learning, and their religious improvement forms a chief object in the plans of the Count. He gave me some account of the distribution of our last grant of Bibles and Testaments, part of which I saw in use in the workshops and in the schools. He has circulated a number of Testaments among the Catholics in the surrounding villages, and on this account has had to meet with much opposition from the priests: he is still desirous, however, of continuing the good work, and he says that he has many applications for copies which he cannot satisfy. I would therefore propose to your Committee to place at his disposal 300 copies of Gossner's Testament, bound, for distribution among the Catholics about Dusseldorf.

I reached Elberfeld in the afternoon of the 21st. On entering the Wupper valley my admiration was roused afresh, not merely at the beauty of the natural scenery on both sides of the valley, but at the increase of fine buildings for manufactories and dwelling houses, and at the wealth, industry, and glow of general prosperity so apparent in the people and in the place. The number of inhabitants is now augmented to upwards of 50,000 in Elberfeld and Barmen. These are ministered to in spiritual things by twelve pastors, all of them decidedly evangelical preachers, who live in harmony, and enjoy each a stipend of about £200. per annum, with a free house. The majority of these excellent men, with upwards of twenty other members of the Committee of the Bible Society, I met in the evening of the 22d inst. On entering, I was addressed by the chairman of this respectable assembly, in a mild and affectionate christian strain, as the founder of their Institution about eleven years ago, (since which period I have not had an opportunity of visiting them,) on which the rich blessing of God had been abundantly poured out. In my concise reply

to this welcome, I gave glory to Him to whom it is due, and then requested the Secretary, Mr. Ball, to read an account of our last Anniversary, in German, which I had put into his hands. This was listened to with great attention, and excited lively interest. I then addressed the meeting for about half an hour on the progress of our Society in different parts of its extensive sphere; on the opposition which the cause meets with in different parts, and showed how the Lord overrules that for good; and on the obligations which lay upon them to extend more efficient help to the Catholic population in their own district, which exceeds 400,000 souls.

Since the foundation of their Society in 1814, they have circulated 11,942 Bibles, 6,254 Lutheran, and 3,244 Catholic Testaments, with 15,200 Psalters. Their income has been 26,983 dollars, of which they assured me only about 300 remained in their treasury. Hitherto the Lord has helped, and they trust that, in future their means will not fail to carry forward this blessed work. I purpose proceeding from this to Iserlohn to-morrow morning, where the Committee of the Bible Society have been requested to meet me in the evening.

BURMAH.

Intelligence from Bombay is down to the 13th of October. A speedy peace with the Burmans was anticipated. Commissioners to treat for that purpose with Sir A. Campbell, were on their way from the Court of Ava. The Commissioners on both sides were to be attended by one thousand men, who were to encamp one thousand yards apart, and the negotiators were to hold their conferences mid way between.

Obituary.

DIED.—In this city, on the 12th inst. Mrs. Bula Stevens, aged 23, wife of Mr. Stiles Stevens; on the 13th, Mr. Joel Augar, 46.

At Simsbury, on the 20th ult. Col. Jonathan Pettibone, aged 84, an officer of the Revolution; Deacon Elisha Cornish, aged 77.

At Berlin, Mr. Elnathan Smith, aged 88. He was an officer in the old French war under Gen. Lyman, and held an office in the Commissary department in the Revolutionary war.

At Milford, Benjamin Bull, Esq. aged 62. For many years he was a member of the Legislature; and in many other respectable stations, he ably served his fellow townsmen; on Tuesday evening, the 11th inst. Captain Edward Brown, aged 50. He was coming out of Milford harbor in a vessel, and was accidentally knocked overboard and drowned; Mrs. Sarah Gunn, wife of Mr. Stephen Gunn, aged 63; Mr. James Davidson, aged 87.

At East-Guilford, Mrs. Ruth Field, aged 47.

At West-Stockbridge, Mr. Henry Woodruff, aged 33. Being engaged in a mill, and calculating to run the same through the night, the gearing of the mill, when in full motion, caught his great coat, and instantly hauled him among cogs and wheels, and thereby the motion of the mill was stopped. In this situation he lay, from about 9 o'clock in the evening until 6 o'clock in the morning, before his cries could call to his aid a single human being—a full head of water all this time pressing upon an over shot wheel, and nothing but his feeble frame to stay the progress of the mill. After being extricated from this situation, he lingered in great distress for seven hours, and died on the 24th ult.

At East-Haddam, on the 3d inst. widow Anna Gates, aged 79, relict of the late Phinchas Gates.

POETRY.

DEATH OF MR. FISK,

AMERICAN MISSIONARY AT PALESTINE.

WENT he unto that holy land,
In panoply arrayed,
With banner and with gleaming brand,
In that high and bold crusade?
Fought he where Christendom, its hosts
Poured forth of warlike men,
When Cœur de Lion smote the coasts
Of the scornful Saracen?

Or unto Helena's* proud shrine
Did the votary ascend?
Did he at altars deemed divine,
With kings and warriors bend?
He wept where martyrs wept, and prayed
O'er the ruins of that land,
Where sleep beneath the palm-tree's shade,
The Seer, and the patriarch band.

He trod not Olivet's ascent,
With thought of high emprise;
He went as sandal'd pilgrims went,
In meek and lowly guise;
O, dearer to his love, thy name,
Thy peace, Jerusalem!
Than the trumpet's loudest note of fame,
Or the coronal's brightest gem.

Sped not to Palestine, men, who
Should fearless heralds prove?
Aye, they went forth, and they were twof
In form, but one in love;
The field is ripe, and where are they?

Their path is now untrodden,
And hallowed ground—these have winged their way
To the city of our God!

TAPPAN.

[Philadelphia.]

* The original building, erected A. D. 326, was destroyed at the beginning of the eleventh century, and rebuilt by a Greek emperor in 1048. Nicephorus enumerates twenty-six churches and chapels built by the empress Helena in the Holy Land.

[Clarke's Travels.

† Messrs. Fisk and Parsons.

REFLECTIONS.

Mankind in general know beyond a doubt that they must die, and they know not how soon;—yet multitudes live as if they neither believed the uncertainty of life, nor the certainty of death. If a man knows he is in debt, and is afraid of a jail, he usually acts consistently, he is daily afraid of the bailiff, the thought of his debt follows him to bed at night, and meets him as soon as he wakes in the morning; perhaps it prevents or spoils his sleep, and if he cannot pay it himself, he will spare no pains to find a friend if possible to help him;—but there are people who say they know that they are sinners, and yet they live at their ease in the spirit of the world, as if they expected no hereafter.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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INFIDELITY.

They have gained a great prize indeed, said Cicero, who have persuaded themselves to believe, that when death comes, they shall utterly perish! What comfort is there—what is there to be boasted of, in that opinion? If in this I err, says he, that I think the souls of men immortal, I err with pleasure; nor will I ever, whilst I live, be forced out of an opinion which yields me so much delight.

DISTRICT OF CONNECTICUT, ss.

[L. S.] Be it remembered, That on the twenty-seventh day of March, in the fiftieth year of the Independence of the UNITED STATES OF AMERICA, Amos Pettengill of the said District, hath deposited in this office the title of a Map, the right whereof he claims as author in the words following, to wit: "Celestial Map, by Rev. Amos Pettengill."

In conformity to the act of Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned."—And also to the act, entitled, "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHAS. A. INGERSOLL,

Clerk of the District of Connecticut.

A true copy of Record, examined and sealed by me;

CHAS. A. INGERSOLL,

Clerk of the District of Connecticut.

NOTICE.

The Congregational ministers of Connecticut are respectfully invited to meet at the Theological Chamber in Yale College, on Wednesday, May 3d, at 8 o'clock, A. M. The citizens of New Haven will open their houses for the reception of all who come. Ministers not otherwise provided for, will please to call at the house of the Rev. Mr. Merwin, in Broadway.

NOTICE.

A semi-annual meeting of the Directors of the Domestic Missionary Society of Connecticut and its vicinity, will be held at the Lecture Room of the North Church in this city, on Wednesday, the third of May next, at 4 o'clock, P. M.

LEONARD BACON,

New-Haven, April 22d, 1826.

Secretary.

The public examination of the classes in Yale College, will commence on Monday, the 21st, and continue through the week.